A LETTER

SENT TO

THOMAS TAYLOR, Quaker,

In the Year 1664.

In *Anſwer* to many blaſphemous Sayings of his in ſeveral pieces of Paper, and in the Margent of a Book.

Amongſt many of his wicked ignorant Sayings, I have given an *Anſwer* to ſome of the chief and main things of Concernment, for the Reader to know: The particular Heads are ſeven.

I. *That Chriſt could not make all things of nothing.*

II. *That earth and waters were eternal, and out of that matter God created all living creatures.*

III. *That there was a place of reſidence for God to be in, when he created this World.*

IV. *How all children are ſaved, though the ſeed of the Serpent, if they die in their childhood.*

V. *Of the difference between the fruit of the womb, and the fruits of the fleſh, and how they are two ſeveral trees, and two ſeveral fruits.*

VI. *How the Seed of Faith, the Elect Seed, did all fall in* Adam, *and therefore made alive in Chriſt, and how the reprobate ſeed did not fall in* Adam, *ſo not made alive in Chriſt; and what it is that purifies the Quakers hearts.*

VII. *How* Adam *and* Eve *were not capable of any kinde of death before their fall: and how their fall did procure but a temporal death to all the ſeed of* Adam; *but the fall of the ſerpent did procure an eternal death to all his ſeed, who live to men and womens eſtates, and more eſpecially to thoſe that doth deny the perſon and body of Chriſt to be now living in heaven, above the ſtars without a man, as all the Speakers of the Quakers do.*

By Lodowick Muggleton.

Printed in the Year of our Lord. 1665.

Thomas Taylor,

I Understand that *Thomas Barnet*, and others that are Well-wishers to this Commission of the Spirit, have lent you a Book of our Writings, who are the chosen Witnesses of the Spirit, namely, *John Reeve*, and *Lodowick Muggleton*: I suppose you have had it some time to peruse, else you would not have scribled and defaced the Book so much as you have, besides your Papers within the Book; yet nevertheless I could have wished those Friends had lent you *The Quakers Neck broken*, rather than that, it being the most fittest Book for Quakers to look into, the other being too heavenly and divine for Quakers to look into. But in *The Quakers Neck broken* I have met with such Antichristian spirits as you are, who have rayled and blasphemed against the Doctrine of the true God, and the right devil, and the Commission of the Spirit, as you have done; neither have I let them go unrewarded for their paines, as you may see in that Book: Neither shall you go unrewarded for your wicked and hard speeches, raylings, and blasphemies against the Doctrine contained in that Book: for your wickednes is so much, and your blasphemies and revilings so many, that it would be too tedious to relate, yet for the satisfaction of others that shall come to see this Writing, I shall relate some of them, and speak a little to a few of the main things of most concernment.

You say: *Thy Christ that could not make all things of nothing, is a false Christ.*

1. Here you have blasphemed against the true Christ: for *John Reeve* doth own no other God, or Christ, but that Christ that was put to death by the Jews, and judged by *Pilate* to be crucified. By him the Worlds were made, but not of nothing: for God never did say, neither doth the Scriptures affirm any such thing, that God made the earth and waters of nothing; so that you shew your self a blaspheming devil.

2. We do know and affirm, that earth and waters were eternal, and that darknes was over the face of the deep, and in the Creation the Spirit of God moved upon the waters; so that waters were

before the Creation, else how could Gods Spirit move upon the face of the deep, had there been no deep waters before? And so likewise if the earth were not eternal, why is it said by *Moses*, *That the earth was without form and void, and darkness was over the face of the deep?* The meaning is this, that the earth was in being before God did create it, and darkness was upon the face of the deep; so that there was deep waters before Gods Spirit did move upon them. And as for the earth being without form and void, the meaning is this, the substance, being, and matter of the earth it was eternally so: but it was void of all form and beauty, not fit for any of Gods creatures to live in it, until God in the beginning created it: For when Gods Spirit moved upon the waters, the meaning is this, he commanded the waters to be gathered into one place, and the dry land did appear. So likewise God made two great Lights, *the one to rule the day, and the other to rule the night*: that is, the Sun should rule and govern the earth, and give life to the herbs, and trees, and fruits of the earth, and the Moon should give life to the waters, and rule them: And in this manner God created the earth, and the waters; but all this while God had matter to make these things of, for earth and waters were before.

1. He did not make the Sun, Moon, and Stars, and the host of heaven of nothing; for of nothing comes nothing, though you say *it is an heathenish saying*: let it be the saying of a heathen man, it is a true saying, a saying that no Prophet, nor Apostle doth deny: none but such Antichristian devils as you Quakers are, that will have God to make all things of nothing, else you wil call him a devil, as you have done in your Writings.

2. Furthermore, where do you blinde Quakers think this vaste earth and waters were before God created them, which according to *Moses* relation, is not six thousand years? and we can know nothing of the Creation of the world, but it must be grounded upon *Moses* his words: I say, where do you think these great substances of earth and waters were before? Certainly you Quakers do believe that they came out of Gods belly; for your God is so big a God, that he can fill heaven and earth, and all places, and be in every Quakers body, and make all things of nothing besides. So that the Quakers God is so big, that he cannot be comprehended, yet they get him within them, and when they die, then he gets them into him again.

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So the Quakers God and their Souls gets one into another, ſo that no body elſe can tell where to finde either of them both. But my God, the Man Chriſt Jeſus, who is a diſtinct perſon in form of a man, by whom the Worlds were framed, he will finde you out when your ſouls are rotted in the duſt of the earth, think of your ſelf what you will, it will be as I have ſaid.

Furthermore, if earth and waters were made of nothing, then I ſay they ſhall turn to nothing again: and if your God did ſpeak them out of his own bulk or belly, as aforeſaid, then I ſay, he will ſpeak them into his belly again, ſo that no man need to fear damnation; for all that came out of God ſhall go into him again, and if they were made of nothing, they ſhall turn to nothing again. I ſpeak theſe things, that whoſoever ſhall read this Writing, may ſee the vanity of the Quakers doctrine, and be aſhamed of it.

3. *John Reeve* doth ſay, *That God muſt have ſome place of reſidence when he created this world.*

In your anſwer to this, you ſlap your hand in the mouth, and ſay, *God abides in himſelf, and is what he is.* And further you ſay, *To create is moſt properly to bring ſomething out of nothing by the powerful word of God.*

Anſw. I marvel what ſatisfaction any man can have in his minde in believing in a Quakers God, to tell a man that God abides in himſelf, and is what he is, but never tells what he is, nor whether he be any glorious ſubſtance, or form, or whether he have any nature; which to know God in his form and nature, is life eternal.

But to ſay a thing abides in it ſelf, and is of its ſelf, and not to tell what that is that abides in its ſelf, it is Riddle me, Riddle me, what is this? But it is like all the reſt of the Quakers points of doctrine; for they are miſtaken in every true point of doctrine, which are but ſix.

1. Of the form and nature of the true God. 2. The form and nature of the right devil. 3. The place and nature of heaven. 4. The place and nature of hell. 5. The mortality of the Soul. 6. The perſons and natures of Angels. Theſe ſix Principles are the ground of all true knowledge, in relation to eternal life; but the Quakers doctrine is ignorant of every one of them.

Firſt, they are groſly miſtaken in their God, both in his form and nature: for they ſay he is ſo big that no place, neither heaven nor earth can contain him: when as the Scriptures ſaith, *he made man*

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in his own image and likeneſs, and he calls himſelf a man: for when the man ſaid to Chriſt, when on earth, *Good maſter, what ſhall I do to inherit eternal life?* Chriſt anſwered and ſaid, *Why calleſt thou me good? there is no man good but one, even God*; So that Chriſt did acknowledge God to be a man, for he was God himſelf.

2. The Quakers are as much miſtaken in the right devil, for they know not how the devil came to be, nor what will become of him hereafter, though many of them their own ſouls is the devil.

And ſo of Heaven, and of hell, they are ignorant of any places where they are; for they know no other places of glory nor pain, but what is within them.

5. They have got no mortal Souls that can die.

6. And as for perſons and natures of Angels, they know not what I mean by it; ſo that God and devil, hell and Heaven, immortal ſouls and Angels, are all within them, and when they die, they deliver up all this within them, it goes into God again, and ſo are no more ſenſible of joy nor ſorrow, than they were before they had a being.

For I perceive by this *Thomas Taylor*, that the Speakers of the Quakers go all in one ſtrain, onely ſome of them are more ſubtile than others, to hide themſelves with the words of the Scriptures, carrying the ſenſe of the Scriptures in an Allegory, and ſo gets Chriſt within them, and ſo keeps his body from going up to heaven above the ſtars: But that Chriſt in a body above the ſtars, hath given me power that am but a mortal man, over that Chriſt within you, and that you ſhall know to your eternal pain and ſhame.

Furthermore you ſay, *To create is moſt properly to bring ſomething out of nothing, by the powerful word of God.*

Anſw. I In this you ſhew your ſelf to be one of the ſerpents ſeed indeed; for that was the Serpent-angel his ſin in heaven above the ſtars, which you ſo much ſlight: I ſay, it was his ſin before he was thrown down from heaven; for he thought in himſelf if he had been God, he would have made all things of nothing, he would have created all living creatures without ſubſtance or matter, that is to ſay, of nothing: This was the Serpents ſin and nature when he was in the ſtate of immortality and glory.

And you being of his ſeed, you ſhall ſpeak and act the ſame ſin in the ſtate of mortality and ſhame; which is a clear teſtimony to

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me that you are of the Serpents ſeed: for you will have God to do that which he cannot do, to make earth and waters, and all other things of nothing, elſe you call him a devil, or a falſe God. For I muſt tell you, that God never ſaid ſo himſelf that he would, or could make living or dead ſubſtances of nothing; neither did any Prophet, or Apoſtle, or Saint, believe any ſuch thing; but it was always the devils nature to look upon Gods power to be greater than it is, or elſe to be leſs than it is: for the devil is always miſtaken in Gods Infiniteneſs; but the Seed of Faith knoweth by faith what Gods power is, ſo far as to the ſaving of the ſoul, to wit, that God did make living creatures of dead ſenſleſs matter, and living forms of formleſs ſubſtance, and that God could, and did die, and that he can, and will raiſe the ſeed of *Adam* to eternal happineſs, and the ſeed of the ſerpent, you being one, to endleſs miſery, though both Seeds be aſleep in the duſt of the earth, until the day appointed.

This is true faith in Gods power, and that which *Moſes*, the Prophets, and Apoſtles, and us the Witneſſes of the Spirit did, and doth witneſs unto, againſt all the ſeed of the ſerpent whatſoever; for though by faith we underſtand the World was made, yet by faith we underſtand, and ſo did the Apoſtles, that the World was not made of nothing, but by the word of Gods power it was made of ſomething, to wit, of earth, and waters which were eternal.

4. You call theſe wicked ſayings, becauſe we ſay, *no children damned, though they be the ſeed of the ſerpent, if they die in their childhood.* To this you ſay, *That the ſerpent was curſed from the beginning: for*, ſay you, *certainly all his ſeed, young and old muſt be ſo; for*, ſay you, *as is the tree, ſo are its fruits.*

Anſwer. Here you that have any light of Faith in you, may ſee the groſs darkneſs of this man; for he cannot abide ſuch a God that hath not power to make things of nothing, and now he is angry becauſe God doth not damn children, if they be of the ſeed of the ſerpent, for he is angry with *John Reeve* for ſaying all children will find mercy, as aforeſaid; for, ſaith he, *all young, and old muſt be damned of the ſerpents ſeed:* and this is his ground, *as is the tree ſo are its fruits.* This man would have God to do that which he cannot do, as I ſaid before; ſo he would have God to be more cruel then he is, to condemn children who have done neither good nor evil, which the Scriptures doth no wayes juſtifie: for though

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God doth say, *He will have mercy on whom he will have mercy*; *Jacob have I loved, but Esau have I hated, before they had done good or evil*: And that saying, *The seed of the woman shall break the serpents head*: And of that saying, *The election of God stands sure.* All these places of Scriptures doth not reach that children should be damned, although the seed of the serpent is.

For this is to be minded, that the Scriptures were spoken to men and women capable of understanding, for God did not say to children, *I will have mercy on whom I will have mercy*, it was to men that understood what *Moses* said: Likewise the Apostles spake to men and women, and not to children, else why should the Apostles exhort the people *to make their calling and election sure?* It would have been a vain thing to give exhortation to children. And as for *the seed of the woman bruising the head of the serpent*, it is in relation to men and women: for doth not men and women that are the seed of the woman, who have faith in their hearts, by their patient sufferings, break or bruise the head of the serpentine men and women, who are the seed of the serpent, who doth rage, and rail, and persecute the innocent? so that children have nothing to do in this matter.

And as for that saying of *Jacob* and *Esau*, *the one being loved of God, and the other hated, when they were both in the womb*: To that I say, though *Jacob* was in Gods decree beloved, and *Esau* in Gods decree hated, or reprobated, yet this I say, they were decreed and appointed to live to mans estate, so that they might both be capable of election and reprobation, and not to die in their childehood. And this I say further, that if you *T. T.* had died in your childehood, you should have been saved, though I know you are of the seed of the serpent, but you being appointed to be damned to eternity, you were appointed to live to despise the living God, and blaspheme against the Doctrine of the true God, declared by those Messengers whom he hath sent.

And as for that saying of yours, *As the tree is, so is the fruit*: Your meaning is, if the serpent be damned, the children that are his seed must be damned also. Here you shew your gross darkness and ignorance in the Scriptures, because the Scripture saith, *A good tree bringeth forth good fruit, and an evil tree bringeth forth evil fruit*, therefore you conclude that children are fruits of the serpent, he being that evil tree.

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5. To this I anſwer: That the meaning of the Scriptures in thoſe words aforeſaid, is not meant that children that are begotten and born, I ſay, they are not counted the fruits of the ſerpent: for we ſee by experience, and by the Scriptures, that ſometimes reprobate men and women, who are both of the ſeed of the ſerpent, yet the childe that is begotten by them, is of the elect: this I know by experience ſince I came to know the Scriptures, and could diſtinguiſh between the two Seeds.

Likewiſe it is clear by Scripture, that a faithful man and woman, they being both of them the Seed of Faith, that is, the Seed of the Woman; for there is but two Seeds ſpoken of in Scripture, that hath begotten reprobates, as that of *Iſaac* and *Rebecca*, they being both of the elect Seed, yet they begot *Eſau*, which the Scriptures brands for a Reprobate: So that ſometimes two reprobates may get an elect childe, one or more; and two of the faithful ſeed may beget one, or more reprobates: ſo that children are not called in the Scriptures fruits of the Serpent tree; for children are trees themſelves, if they live to maturity of age.

3. But thoſe motions and actions which theſe trees bring forth in their lives and converſations, are called in Scripture fruits of the tree: if good motions and actions, then called a good tree: if evil and ſinful motions, then called an evil, or corrupt tree: for the good tree bringeth forth good fruit, even the fruits of the Spirit, which is patience, meekneſs, love, and faith in God, and ſuch like fruits, which good trees, which are men and women, do bring forth. So likewiſe the evil tree is men and women alſo, and they bring forth evil fruits, even the fruits of the fleſh, which is envy, unbelief, perſecution, blaſphemy againſt the true God; theſe and ſuch like fruits proceed from the evil tree of the reaſon in man, and the good fruits proceed from the good tree, which is the faith in man; for there is but two trees ſpoken of in Scriptures, to wit, the Tree of Life, ſignifying the Tree of Faith; and the Tree of Knowledge of good and evil, ſignifying the tree of reaſon: ſo that all men, good and bad, are ranked under theſe two trees, and thoſe men that bring forth fruits of Faith, as aforeſaid, may be ſaid to bring forth good fruit: and thoſe men that bring forth fruits of reaſon, as aforeſaid, may be ſaid to bring forth evil fruit, as you have done: So that what fruits man or woman bringeth forth in their life, being come to age, is counted by the Scriptures good or evil

fruit, and ſo ſaid to proceed from a good tree, or an evil tree, and not with any relation to the fruit of the womb that is generated and begotten as children. Therefore when *John Baptiſt* ſaid, *The ax is laid to the root of the tree* he meant wiſe and prudent men who were wicked perſecutors: he did not mean that their yong children ſhould be hewen down and caſt into the fire.

So likewiſe when the Apoſtle ſpeaks of the fruits of the Spirit, and the fruits of the fleſh, he tells what they both are, ſo that children are not called the fruits of the ſerpent-tree, though they be of the ſame ſeed: for ſeed is one thing, and fruit is another, ſo you erre, not knowing the Scriptures, nor the power of God; for I never knew any Quaker give any Interpretation of Scripture, but ſpeaks the words as they lye, which is the cauſe of their groſs miſtake of the meaning of the Scriptures, and run into thoſe and ſuch like errors that God fills heaven and earth; from theſe words they believe God is ſo big as to fill heaven and earth. And of that ſaying, *Know you not that Chriſt is in you, except you be reprobates?* From theſe words they ground their faith that Chriſt is within them, and ſo will admit of no body, or perſon of Chriſt without them, nor in heaven above the ſtars, and ſo of other ſayings in Scripture: As that, *that Chriſt enlighteth every man that cometh into the world*, but will admit of no interpretation themſelves, becauſe they cannot, but are angry with others that can: for the Scriptures being truly interpreted, diſcovereth the *Quakers* Principles to be the greateſt cheat and deceit, and more Antichriſtian than the Pope, or any other Sect whatſoever in matter of Religion.

6. You do upbraid *John Reeve* and my ſelf, becauſe we are in the fallen ſtate of *Adam*, but you *Quakers* do not acknowledge your ſelves in that fallen ſtate: you are not willing to be found in that ſtate, for you look upon your ſelves ſo purifi'd by the light of Chriſt within you, that you are become perfect in your own conceit; but you know not what that perfection is the Scriptures ſpeak of? for I am your ſure hearts are not purified by faith. How can your hearts be purified by faith, when as your faith hath never an object? for your God, nor Chriſt, hath never a body nor perſon of his own, but he muſt be beholding to every *Quakers* body to reſide in; and he is every where beſides; therefore what faith can you have to purifie your hearts, when as no God can be found but what is within you? But I ſhall ſhew what it is that purifies your hearts, and what

what ſins you are cleanſed from? that which purifies your hearts, is the Law written in your ſeed and nature, even the ſame as was written in the Angel-ſerpents nature before his fall, which is no other but the nature of reaſon: So the Angels nature being in you, and the Moral Law being written in it, it hath the ſame workings in you, as the heathens had the Apoſtle ſpeaks of, to wit, your thoughts accuſing and excuſing, and the motions of this Law ariſing in your minds, you call *the light of Chriſt*, when indeed it is nothing but the light of the Law: for if it were the light of Chriſt, it would make you to own the perſon and body of Chriſt without you, as well as to own Chriſt within you; and if you *Quakers* ſhould do ſo, your Principles would quickly fall. And as for the ſins your hearts are cleanſed from, they are no other but ſuch like as theſe, that is to ſay, to keep the Hat on the Head before a Magiſtrate, and to finde fault with Gold-lace, and a piece of Ribbin, a Band-ſtring, and a gold Button, and to rend and tear Gold-lace, and other Lace off their Clothes, and burn it, and to uſe the language of *Thee* and *Thou*. He or ſhe that gets *thee* and *thou* perfectly, is a very good *Quaker*, they are gotten half way to the *Quakers* heaven. Theſe, and ſuch like righteouſneſs, is the *Quakers* perfection, and all the cleanſing of heart they have: this I know to be true, for I know they have no faith to purifie their hearts, neither can they be juſtified by faith, and have peace with God. For how can they have peace with God, when as they own no other God in a body but what is within them, but they will finde that God within them to be the greateſt tormenting devil of all.

Again, I marvel how you *Quakers* came to make it ſuch a great ſin for a man put off his Hat to a Magiſtrate! I do not remember any place of Scripture, that it was the practice of Prophets, Apoſtles, or Saints. Surely your Teachers might have given their diſciples a little more liberty than they have: for you *Quakers* do not read that the Prophets, when they went with Meſſages from God to the Kings and Rulers of *Iſrael*, I ſay, we do not read they went before the Chief Magiſtrates with their hats on their heads. Likewiſe the Apoſtles, when they were brought before the Rulers of the Jewes, we do not read they went with their hats on their heads. Are you *Quakers* certain that *Paul* had his hat on his head when he ſpake for himſelf before King *Agrippa*, and Noble *Feſtus*, ſitting in the Judgement-ſeat? Neither did *Paul* uſe the word *thee*

and *thee* altogether to them, but gave them civil respect, titles of Honor, one *Noble Festus*, and the other, *Oh King Agrippa*, according to the places of honor they had in this world. So that the Apostles did not tye the Believers of them to the hat on, and to *thee* and *thou* Magistrates, as you Speakers of the *Quakers* do. Besides, if it could be proved, that Prophets and Apostles did keep the hat on, and *thee* and *thou* Magistrates, yet would it be no ground for you *Quakers* to do so: for God never chose, nor sent you, as he did them. God never bestowed so much honor upon any of you to make you Messengers to Kings or Magistrates, for you are but private men not chosen of God, as all true Prophets, Apostles, and we the Witnesses of the Spirit were; yet you by the light within you, will imitate those that are chosen by voice of words from a God without us; nay, you are more impudent in your way, than ever any Prophet or Apostle was who were chosen of God, and made equal with Kings in power from on high, yet have given civil respect unto Kings and Magistrates, they being as Gods on this earth, as the Scripture saith. But seeing the hat put off to a Magistrate is such a great sin to a *Quaker*, I shall let him alone in his righteousness, and let him see if that righteousness will deliver him in the day of trouble.

I have spoken something more of the hat than I thought to do, onely to inform those that shall see it, that the Scriptures doth no ways justifie such a practice, but it is one of the *Quakers* main points of doctrine they hold forth, and if that and such like things will not save them, they must be damned; for their righteousness is as much in the hat, as in the heart: for I am sure they have no true faith in their hearts, nor in the true personal God, the Man Christ Jesus in glory, in heaven above the stars.

And as for us being in the fallen state of *Adam*, I do acknowledge and confess it, therefore we are redeemed by Christs death: for all that are in the fallen state of *Adam*, are made alive by Christ, and all that are not found in the fallen state of *Adam*, will certainly be damned to eternity: for they that did not fall in *Adam*, did fall in the lost Angel, and so have no benefit in Christs death, because that Christ took not on him the nature of Angels, but the seed of *Abraham*, and *Abraham* was the seed of *Adam* in the fallen state, and Christ redeemed him by his death, and all his seed: I mean by his death without me, and not of his death within me, as the *Quakers* do

do vainly imagine: for they own no other death of Christ, but what is within them, what ever they pretend by using the words of the Scripture, because they so frequently speak of Christs death, but they own no other death of Christ, nor benefit by it, but what they have within them: resurrection is all within them.

I marvel why you *Quakers* should talk of Christ loving his Church, and that by one suffering Christ hath perfected for ever them that are sanctified, when as yo own no body of Christ without you, but it is because you read such words in the Scriptures, which were other mens words, and faith: alas, what benefit will that be to you to assume to your self that which did belong to others! for what is that you what the Apostles said to those Believers at that time? they understood what the Apostles meant by those sayings; for the Scriptures were not spoken to *Quakers*, nor given to them, neither do yon understand them: the Scriptures were given to *John Reeve* and my self, neither doth any man understand them, or can truly interpret them but us two onely, we being the chosen Witnesses of the Spirit: for we onely can unfold what that Fountain is which is open for sin, and for uncleanness; for every Commissionated Prophet hath the Key of *David* given unto him to open the hidden mysteries, even the fountain of living Water, to wit, the knowledge of the true God, and the right devil, with many other heavenly secrets hinted at in the Scriptures; which to know is as a Fountain of Water of Life, to those that understand them.

7. We do confess that *Adam* and *Eve* were not capable of any kinde of death, until they were both defiled with the sinful nature of the Angelical serpent.

To which, this T. T. saith, *To the glory of truth, that seeing Christ came to restore us that which* Adam *and* Eve *lost, with advantage, it must needs follow that the true Believers who are become, even now, whilest yet on the earth, freed from all kinde of death, and so are not capable of any death in their souls; no more than* Adam *and* Eve *was in their innocency, because the Scripture saith*, that he that believes in Christ is passed from death unto life, *and such as abides in that faith shall never die, but the Spirit of Life is in him.*

Answ. Here this man shews his gross darkness and ignorance of the spiritual meaning of the Scriptures: for observe what is said before, that *Adam* and *Eve* had no kinde of death in them before their fall, yet this let the Reader minde, that the death they did

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procure by their fall, it was but a temporal death, and that death God threatned them with, it was but temporal, though the fear of eternal death might be in them by reason of the fall; but the death it self which God threatned upon them, was but a natural death, neither did God take off, or free them from it: for *Adam* and *Eve* did die, yet they had the promise of Christ made sure to them more than any *Quaker* ever had: And yet this promise of Christ *to bruise the serpents head*, it did not free *Adam* and *Eve* from this first death, but it freed them from the fear of the second death, and from the second death it self, even that eternal death. But as for a natural death, *Adam* and *Eve*, *Abraham*, *Isaac*, and *Jacob*, the Prophets, Apostles, and Christ himself tasted death: for this first death enters upon all, both man and beast, but the second death which is eternal, it enters upon none but upon the serpent and his seed: and this eternal death is that which they, *Adam* and *Eve*, and their seed, are delivered from, by believing in Christ.

And thus we that are found in the fallen state of *Adam*, are restored by Christ, that is, we are restored to a better and a more glorious state and condition than that of *Adam* in the state of innocency. But you *Quakers* do expect no higher salvation than that of *Adam*, but you will not pass thorow death to it, but you will attain it a more easie way: For you say, *it must needs follow that the true Believers who are become even now, whilest upon the earth, freed from all kinde of death, and so are not capable of any death in their souls.*

To this I say, that Christ never said that he would free mankinde from a natural death, nor restore man to the state that *Adam* was in, but he came to save mankinde from eternal death; therefore he saith, *He that believeth in me shall never die.* And of that saying, *he is passed from death to life*, that is, he shall never die a spiritual and eternal death; for he is passed from the fear of this first death, to the assurance of eternal life: for assurance in Scripture is many times taken for the thing it self: but Christ never freed his Disciples from a temporal death, notwithstanding they had eternal life abiding in them. And that Apostle who said, *We are passed from death to life*, did die a natural death himself, and so did the Prophets of old, as in the *Acts* it is said by *Peter* to the Jews, *Which of the Prophets have not your fathers persecuted, and have slain, which shewed of the coming of the Just One?* And was not *Steven* stoned to death, a man full of the holy Ghost? yet his soul was put

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to death, and *Peter* himself, and the rest of the Apostles, and those that believed their doctrine, did not they die, or else were put to death? yet these were all passed from death to life, yet they all died a natural death, or was put to death: for it cannot properly be said to die, if the soul slips out of the body, and leaves the body behinde, as you *Quakers*, and many others do vainly imagine; so that your ignorance in the spiritual meaning of the Scriptures, is bewrayed; for you *Quakers* are the darkest pieces to interpret Scripture, of any other Opinions in the world, for you will name places of Scriptures, but never interpret any, that makes all the *Quakers* so dark; for ask them a question in Scripture, they will give you no answer, but perhaps bid them minde the light within them: or else say, it is the flesh that asks, or such like sayings, so they baffle and trouble ignorant people which knoweth not their Principles, nor the meaning of the Scriptures.

I thought good to answer these few particulars, they being of some concernment for those to know, who are not well grounded in the Doctrine contained in those Books you so much villifie and speak evil of: for I would have others to see this Writing as well as your self; for you Speakers of the *Quakers* seldom let any of your believers see my Writings, lest you should loose them by it, or your Antichristian spirit be discovered by them: for none can discover the *Quakers* cheat and deceit, but us the chosen Witnesses of the Spirit, for your Doctrine is altogether Antichristian which doth deny both the Father and the Son to be in the form or person of a man in heaven above the stars, distinct of himself from Angels and man, and any other creature. And if you look but into *The Quakers Neck broken*, you may see what you are, for that is the fittest Book for *Quakers* to look into, there I have had to do with such like spirits are you are, who have gone in the same steps of despising and blaspheming against the Doctrine of the true God declared by us the Witnesses of the Spirit, as you have; for you have most wickedly spoken evil of as pure Truths as ever was spoken or revealed by Prophet, or Apostle; for God hath chosen us by voice of words, as he did them, and hath given us the Spirit of Revelation and Interpretation, as he did them; and who ever despiseth the Doctrine of us the Witnesses of the Spirit, despiseth him that sent us, even Jesus Christ the living God, who hath chosen us to pull down, and cut in sunder such Antichristian devil-

as you are, who owneth no other God but what is within you, which hath caused you to blaspheme against the person of God without you, even the Man Christ Jesus in glory; for those Books of *John Reeve's* writing do own no other God but the Man Christ Jesus in glory, who spake to him three mornings together to the hearing of the ear.

First, you have called that Voice, *A Dream*; you have called that God or Christ, that could not make all things of nothing, *A false Christ, a devil:* you have called the Doctrine of the true God, *A Lye, a Deceit, Error, Darkness, Blasphemy*, with many other wicked blasphemous speeches in the Margent of the Book, too tedious to relate; Therefore for these your wicked Blasphemies against the holy Spirit of Christ that sent, and revealed those Doctrines unto us, I do pronounce *Thomas Taylor* Quaker, cursed and damned both in soul and body, from the presence of God, elect men and Angels to eternity: neither shall the Light within you, nor Infinite Spirit, which you call God without you, deliver you from that Curse I have pronounced upon you; but you shall know that God, the Man Christ Jesus, hath given power unto his Messengers and Witnesses to curse you to eternity, deliver your self from it if you can. And if you do but read *The Quakers Neck broken*, you may see others of your brethren who have walked in the same steps of blasphemy as you have, and will have the same reward with you. That Book would have been as a Looking-glass for you to see what your Principles are in the root, and what will be the fruit of them.

Written by Lodowick Muggleton, *one of the two last Prophets and Witnesses unto the High and Mighty God, the Man Christ Jesus in glory, in Heaven above the Stars.*

FINIS.